APOSITION
MAINTAINED BY I.B.
BEFORE THE LATE Earle of Huntingdon:

viz.

Prieſts are executed not for Religion, but for treaſon.



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Bamford James

APOSITION MAINTAINED BY I.B. BEFORE THE LATE EARLE OF HVNTINDON,

viz. Priests are executed, not *for religion, but for treason.*

IT is not to be denied, that Priests are executed for *affirming the Popes primacy*, and reconciling to the pretended Church of Rome, &c. which are points of their supposed religion: But yet they are not executed for these (or like) points or partes as they be religious, but as they be trayterous, or dangerous to the state, in ciuill consideration.

1 For, if Priests were executed for these, or like points, as they be religious, then the Church would proceed against them in Ecclesiasticall maner, before the secular power execute ciuill punishment.

As againſt Anabaptiſtes, and other in this Queenes raigne, hath bene performed. So that Prieſts their caſe differeth from Hackets only *Secundum magis & minus*, the one being more dangerous in ciuill conſideration then the other.

2 Secondly, they ſhould be executed as wel for affirming the Popes primacy and recõciling, &c. (as Story for his miſdemeanure, though) beyond ſeas. For ſuch affirming the primacie and reconciling, &c. are as damnable in religious conſideration on one ſide of the ſeas, as on the other, but not ſo dangerous to our ſtate in ciuill conſideration.

3 Thirdly, they ſhould be executed as well for other points of popery: as giuing the glory of the Creator (to wit prayer and praiſe) to creatures, Angels, Saints, ſtockes, and ſtones, &c. being no leſſe damnable then ſuch affirming the Popes primacy and reconciling, &c. in religious conſideration, but not ſo dangerous to the ſtate in ciuill conſideration. As may appeare by a like caſe propounded.

If Anabaptiſtes, denying *magiſtracy*, and *that Chriſt tooke fleſh of the Virgen Mary*, ſhould ſwarme in England, and if

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Magiſtrates ſhould puniſh in a more ciuill manner of proceeding, not the latter (though no leſſe damnable, as it is religious) but the former, being more dangerous to the ſtate in ciuill conſideratiõ, who would ſay, that Anabaptiſtes did ſuffer for religion, and not for treaſon or felony?

4 That affirming the Popes primacy and reconciling, &c. may appeare directly to be dangerous to the ſtate in ciuill conſideration, and therefore trayterous; it is to be knowne and conſidered, that Pope Pius Quintus (by his bull declaratory) pronounced our gracious and Chriſtian Queene *an hereticke*, and excommunicated all ſuch as yeeld obedience to her. If then the Popes authority be perſwaded as as a matter of conſcience, & if by reconciliation her Maieſties ſubiects become vowed members of ſuch an head as is her capitall enemy, we may be aſſured that ſo many as are ſo perſwaded and reconciled, are prepared to obey the Pope, and diſobey the Prince. Is not then ſuch affirming the Popes primacy and reconciling, &c. dangerous to the ſtate, in ciuill conſideration, and therefore trayterous?

5 In that I ſay (prepared) it is yet fur-

ther to be knowne and conſidered: that whereas the Earles had ill ſucceſſe in executing the ſaid bull, other deuiſes were fruſtrated, and the hope of Papiſts their preſent preuailing much failed, Parſons and Campion (Engliſh Prieſts) being to come into England to vrge the ſayd bull, and doubting that (in the rigour thereof) it would not be readily obeyed, did craue and obtaine of Pope Gregory the thirteenth, this expoſition more plauſible to Papiſts, but more dangerous to the ſtate: *That the ſaid bull may alway bind the Queene and heretickes: but Catholikes* (that is Papiſts) *in no ſort, things ſtanding as they do, but then onely, when there may be publike execution thereof.*

6 Philopater a louer of his country (as he pretendeth by that fained name) no Engliſhman (if ye will beleeue him) yet deſcended of the Engliſh nation (as he ſaith himſelfe) in a poyſonfull and trayterous booke, often printed in diuerſe places beyond the ſeas (ſuch liking find ſuch books with ſuch ſubiects as Papiſts be) graunteth that Prieſts are ſent, with authority from the Pope, to pardon, excommunicate, reconcile, and teach (according to the bul expounded)

Sect. 3.

pounded) that ſubiects are not to obey the Queene in ſpirituall matters, but in ciuill, and *that for the preſent ſtate of things.*

7 What is implied in this laſt clauſe, Philopater himſelfe diſcouereth when he ſaith, that it is agreed among diuerſe Lawyers and ſchoolemen, that if a Prince faile from the Romane faith, and endeuour to withdraw other, ſubiects *may and ought* oppoſe themſelues, & depoſe their Princes, *if they haue force.* Which prouiſo, he inculcateth and vrgeth with this reaſon: *Leaſt religion ſhould be indammaged, and aduanced, attempts not preuailing.* — *Sect.* 3.

8 The ſame Philopater doth peremtorily pronounce as tyrannicall, this queſtion moued to Prieſts, fugitiues, recuſants, and ſuch like: *If the Pope, or other in his behalfe and cauſe of religion, ſhould inuade the land, what part would you take, the Popes or the Princes?* His reaſon of miſlike is, *becauſe a rich Papiſt cannot anſwere freely thereunto, without offence to God or Cæſar.* As if God were offended, if Cæſar defended againſt the Pope.

By which expoſition of the bull, doctrine of the Prieſts, and miſlike of a queſtion ſo neceſſary, it doth clearely appeare,

that the end of affirming the Popes primacy and reconciling, &c. is to prepare her Maiesties subiects to be ready (vpon paine of excommunication) to ioyne with such forces as shall be imploied against our Queene and state, in a pretended cause of religion. Is not this dangerous to the state in ciuill consideration, and therefore trayterous?

9 Let the affects and effects of such teachers and schollers be obserued, and the truth of this assertion will be so euident, as that nothing can be more manifest. To let passe their broad speeches, when and where they dare: their concealing and abetting traytours, and trayterous designes, as they may (possibly) without danger, their reioycing at, and spreading abroad newes, importing successe to the Pope, though danger to the Prince, &c. To omit (I say) these and many such arguments of their trayterous affection, the shamefull practises of many, bewray the Popish preparation of most, if opportunity once serue. Many haue bene the conspiracies against her Maiesties person, to take away her life. *But ô Lord haue mercy vpon vs, to perserue her.* Many haue bene the treasons

against

againſt the land to deſtroy it. *But ô holy one of Iſrael defend this thine inheritance.* Who haue bene the authors and actors of all theſe tragicall attempts, but ſuch teachers and ſchollers? What were the rebels in the North? And were they not prouoked to rebellion by Nicholas Morton Prieſt, ſent from Pope Pius, to vrge the execution of his bull? What were the rebels in Ireland? And was not Nicholas Sanders a Iudas (that is) a leader to the Popes army, that came in pretence to relieue thē? Parry & Sommeruile went about to murther her Maieſty. The one was encouraged in his diuelliſh enterpriſe, by Cardinal Como, in the name of the Pope: and ſhall we thinke that the other wanted the holy counſell of Hall the Prieſt arraigned? Babington and his complices, conſpired againſt Prince and countrey. Was not Ballard Prieſt a chiefe counſellour to them? and did not Boſt a Prieſt keepe counſell (at leaſt) as he lately confeſſed? If then teachers and ſchollers, Prieſts and Papiſts, concurre in ſeeking and following all oportunities to ſubuert our ſtate, can any other end be imagined of Prieſts, their perſwading, and reconciling, but to prepare their ſchollers

to ioyne together againſt Prince and countrey, when force ſhall anſwere their affection.

10 That the multitude of reſolued Papiſts, be thus poyſoned and prepared, let this be your laſt conſideration for this time, and not the leaſt at any time. That as the king of Aſhur purpoſing to beſiege
2. *Chron.* 32. Ieruſalem, ſent from Laciſh Rabſhaketh
9.12.13. and others, to weaken the hands of the people, by diſgracing their king Hezechiah, as one without religion, in that he had taken away altars, and defaced high places; and by aduancing Saneherib, as one that preuailed againſt all gods. So
Reuel. 9.3. theſe locuſts, which haue faces of men, and
78.10.11. haire of women, but the ſtings of ſcorpions in their tailes, to wit, Prieſts, who pretend a tender care of ſauing ſoules in the beginning, but intend a cruell deſtruction of life and land in the end, are ſent
Eſa. 7.4. into this realme by their king (the Angell of the bottomleſſe pit, out of the ſmoke thereof, namely, by the Pope in his fume, but without flame I truſt) before inuaſion intended, to weaken the hands, and withdraw the harts of the people, from our gracious Queene, by diſgracing her Maieſty,

ſty, as one without religion, in that ſhe hath taken away ſacrificing altars, and defaced religious houſes; and by aduancing their king, as one that preuaileth againſt all gods, all ſtates, all religions. The like practiſe of ſending Prieſts to prepare people againſt the comming in of Spaniards, is to be perceiued in Scotland.

11 What ſucceſſe this deuiſe hath, is alſo to be conſidered. The Pope is certified by Cardinall Allen, and the king of Spaine by Parſons the Prieſt, that there ſhall be found (ready ſecretly within her Maieſties dominions) many thouſands of able people, that will be ready to aſſiſt ſuch power as ſhall be ſet on land. Of whoſe names they haue deliuered bead-roles, eſpecially of ſuch as dwell in port Townes, and on the ſea coaſt, with aſſurance that Prieſts ſhall continue their reconciled people, in their lewd conſtancy. So hath her Maieſty publiſhed in her Declaration, Anno 1591. But Philopater denieth it. How impu- *Sect. 4.*
dently and barely without any reaſon. But if Ballard Prieſt ſent ſuch a bead-role into Spaine, and Throgmorton had gathered the names of popiſh Noblemen and Gentlemen, to the ſame purpoſe: It may

be (in reaſon) ſuppoſed, that to Prieſts intelligence is ſent by Prieſts, what ſchollers they haue perſwaded and prepared for treaſon and rebellion.

To conclude, 1. If the Church proceed not againſt Prieſts in Eccleſiaſticall maner, before the ſecular power execute them. 2. If Prieſts ſuffer not for affirming the Popes primacy and reconciling, &c. beyond ſeas. 3. If Prieſts be not executed for other points of popery, no leſſe damnable then theſe, as they be religious. 4. But if the Pope by his bull, hath vpon paine of excommunication diſcharged her Maieſties ſubiects of their allegiance. 5. If Papiſts be diſpenſed with, for obeying her Maieſty til time ſerue to the contrary. 6. If Prieſts come of purpoſe to reconcile and teach according to the bull expounded. 7. If it be a catholike doctrine, that ſubiects hauing force, ought to depoſe their Prince, maintaining religion contrary to the Church of Rome: & 8. In that caſe to ioyne with forreigne power. 9. If maiſters and ſchollers haue from time to time attempted to put the ſayd bull in execution. 10. If Prieſts be ſent before inuaſion to prepare the people: and 11. If thouſands

be

be notified euen by Prieſts prepared: then it may be auouched, that Prieſts are not executed for affirming the Popes primacy and reconciling, &c. as they be religious, but as they be trayterous, or dangerous to the ſtate in ciuill conſideration.

FINIS.

ROY. SOC.
SOLD